/266 cont./

592 House 8: The father of the house: personal name, Yin;
621 family name, Sen Sun. He is not related to the other villagers
[551] and allegedly moved here only because good fields could be
laid out here. He looks cretinous, and this is said to have hap-
[164] pened after an attack of fever (meningitis?); but he is a good
[732] worker, and with his daughter of about 20 he lives in peace with
the other inhabitants of Nam Fa. /Ills. 52-57 appear here on unnumbered pages./

34 /267/ Among the Meau in Thailand, we were able to distinguish five house-types:

1. Dwelling houses,
2. Granary housing,
3. Stables,
4. Smithies,
5. Rice-field huts.

There are no houses for special purposes, such as cook-houses, guardhouses, inns, spirit houses, or such for cult associations. Except for the smithies, there is no artisan's housing.

1. Dwelling Houses

342 The main entrance of the houses have to lie, not in a definite direction, but on the valley side, in order to prevent the water rushing down the slope from entering the house. On
351 the mountain side of each house there is a drainage ditch which guides the masses of water from the tropical storms past the house and into a gutter, in which it then, as in a brook, plunges into the valley. /Figs. 59-62 appear here./

342 When one steps into a Meau dwelling, he at first gets a
[353] very cheerless impression because of the darkness prevailing in it and the smoke-blackening which covers all the walls and furnishings. Also, corresponding with the previously described seminomadism of the mountain peoples, not too much effort and care are used in the construction of the houses. Boards,
[322] beams, supporting posts, partitioning walls, and all parts of the
[335] roof are merely roughly hewn with the ax and show marked
irregularities. As binding materials, rattan and bamboo are
[824] used exclusively; sawing, nailing, or glueing is unknown. On
the other hand, posts and beams are joined in various ways (Figs.
[353] 59-62). With a longer stay, however, and more precise

[TEXT CONTINUES ON P. 369]